

# Christian



# Secretary.

VOL. I.]

HARTFORD, SEPTEMBER 21, 1822.

[No. 34.]

PRINTED BY P. CANFIELD,

FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.

## CONDITIONS.

The CHRISTIAN SECRETARY is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, payable after three months.

If eight or more subscribers will join, and one of them will account with the publishers for the whole, the expense of postage will be deducted from the price.

Post riders and others who will be accountable for six or more copies, and will receive them at this office, shall have them at \$1 per copy.

## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

### CHEROKEE AND CHOCTAW INDIANS.

The American Board of Commissioners for Foreign Missions have three schools among the Choctaws, and three also among the Cherokees, and are now making preparations for a fourth school in each of those tribes. The children connected with those schools, not only receive the ordinary instructions of a school, but they are taught all the arts of civilized life. Indeed, to instruct them in all the arts of civilized life is deemed a very important part of their education. In both these tribes, much more good has been already accomplished by the missionaries, and much greater advances have been made by the natives towards civilization, than we should naturally suppose from reading the public journals. The missionaries have been exceedingly careful not to state things too favourable. Many of the Cherokees and some of the Choctaws cultivate their lands with much regularity and industry; and, in regard to their dress, their manner of cooking food, their style of building, the furniture of their houses, &c. &c. they have adopted our customs throughout. Twenty Cherokees have united with the churches under the direction of the American Board and about 20 have united with the Moravian and Baptist churches: making 40 in the whole, besides some white men, who have Cherokee families, besides some people of colour, who live in the nation. I was told that, among these 40 Cherokee converts, there had not been a single instance of intemperance, immorality, or any thing which required discipline or reproof. A large proportion of them are adults. Some of them are supposed to be more than seventy years of age. Two of them Cherokee chiefs, one of whom signalized himself at the battle of the Horse Shoe, and for his bravery received from Congress a rifle with a very handsome inscription on it; and the other is a man of great authority in his tribe.—I spent a night with him. In the evening he called his family together, brought forward his family Bible, read a chapter himself in English, sung a hymn, in which we all joined, and offered the prayer himself; and in the morning called upon one of the brethren present to lead in the devotions of the family. Those of the professors of religion who can read, and many who are not professors, take some religious publication, and appear to know more about the religious state of our world—about our Sabbath schools, our revivals of religion, our Bible, Missionary, Education, and Tract Societies,

than multitudes in our land, who have been connected with our churches for twenty years.

I spent several nights with a Choctaw chief. He has learnt to read. He takes the Boston Recorder, the Missionary Herald, the Religious Intelligencer, and several political papers. He inquired, with a lively interest, how I had succeeded in my agency, what states I had visited, how the people of K. felt towards civilizing the Indians; and, when I had told him, he said he was glad the people of K. were becoming more civilized; and, indeed, the Choctaws and Cherokees generally appear to rejoice as much that we are coming to a better mind towards them, as we rejoice that they are coming towards a better mind. The joy is mutual. This chief made many inquiries respecting Christian experience, what faith in Christ was, how a Christian felt towards the Saviour, how a Christian felt when he had an opportunity of making a good bargain, by using a little deceit or equivocation, and many other inquiries of the like nature. Ten in the evening, he brought forward, without any proposition from myself, his very elegant family Bible, and several Hymn-books to have family worship, and the same again in the morning. He joined in singing, and his little girls, that were 8 and 10 years of age also joined, and I was told, that on the Sabbath he would appoint lessons from the Bible and from Sabbath-School Hymns for his little girls to learn, and towards the close of the Sabbath he would hear them recite.

I spent a Sabbath at Huntsville, a very considerable town in the state of Alabama, where I found a large flourishing Sabbath-School in operation. In this Sabbath-School, I saw a Cherokee youth about 13 years of age, who had formerly attended school at one of the missions in his nation, but is now living at Huntsville with a pious family learning a trade. He was one of the teachers in this Sabbath School. He had under his care a class of white boys, and, when I was in the school, he was hearing them say their prayers, their hymns, and their Bible lessons, and was tenderly and faithfully endeavouring to instil into their minds the principles of virtue, morality, and religion. He gave me a dollar for the Palestine Mission—the first dollar, perhaps, he ever had in his life.

At Creek Path, I saw Catherine Brown, the converted Cherokee, whose name is so familiar to all the churches. She greatly exceeded my expectations. No person, not even a Cherokee, who should enter the mission family as a stranger, would in the least suspect but that she was one of the mission sisters from the North. She is not darker than half of our young ladies, and possesses prudence, discretion, and apparent piety, to a degree rarely to be met with. Not five years ago, she went to Brainerd, a vain, proud, ignorant heathen girl, and used to sit on a seat with the little Cherokee girls, and try to spell "Baker," and to learn "Our Father, who art in heaven." Now she is a Christian of no ordinary attainments and usefulness: and has been the means of the conversion of her parents, two of her brothers, and three others of her near kindred. One of her brothers has since died—died in the triumphs of faith; the other brother is studying with a view to the ministry, and promises to be exceedingly useful to his nation. O, Sirs, a holy joy is now lighted up in the countenances of that family, which

will grow brighter and brighter through the countless rounds of infinite duration. Catherine gave me three dollars for the Palestine Mission, and her earrings, which she used to wear when a heathen, which costs 12 dollars. She, with good Mrs. Potter have been instrumental in forming among the Cherokee ladies, in her neighbourhood, a Female Cent Society. They were at a loss how to dispose of their funds. Catherine was for aiding the mission among the Osages, with whom her own nation was then at war. Others, feeling their obligations to our churches for sending our sons and daughters to instruct them, were desirous of aiding us in the education of more pious young men for the gospel ministry; and they accordingly paid over their funds to the Education Society, in the state of Tennessee, a fact which ought to put to the blush many thousands in our country who have as yet contributed nothing either for the education of our own pious young men, or for the conversion of any heathen tribe or nation on the face of the earth.

The children of those schools make much greater progress than is common in our schools; and this for two reasons: 1st. More attention is paid to them; and 2d. They go to school on purpose to learn, and not as a matter of course. To these reasons, I may also add the fact, that many children apply for admission into the schools, and repeat the application with the most pressing and affecting importunity, but are rejected, because the missionaries are not furnished with the means of supporting them; of course, the children at school feel the importance of improving their privileges, lest they should be dismissed to make room for those who will improve them better. I heard a class of little girls, at Brainerd, recite in grammar, and I have never heard a class of boys or girls, in any school, recite better, or seem to understand the subject better than those little girls considering the time devoted to it. I saw also, at Brainerd, six little girls under the direction of one of the mission sisters, engaged, when out of school, in sewing; and I have never seen any ladies, of any age, in any part of our country, whatever might be their character for industry, who would sit and sew more steadily, than those little girls. They were dressed very neatly and cleanly, and made a very interesting appearance.

### FROM THE BOSTON RECORDER.

*Seventh Memoir of the Baptist Missionaries at Serampore, on the subject of their Translations of the Scriptures.*

The whole Bible has been published in five languages, viz. - the Bengalee, the Sungskrita, the Hindu, the Orissa, the Mahratta. Some of them have proceeded to 2d editions, one of them to six.

The New-Testament has been published in ten other languages, viz. : the Chinese, the Shikh, the Affghan or Pushtoo, the Telinga, the Kunkuna, the Wuch or Mooltanee, the Assam, the Gujurattee, the Bikanur, the Kashmeer.

Besides these, there are six other languages in which the New Testament is brought more than half way thro' the press; all of which were expected to be completed within ten months from the date of the Memoir.

There are ten other versions on hand—all in the



press, which are far enough advanced, to render the completion of them easy.

The brethren call on the Christian public for additional pecuniary aid in the accomplishment of this great undertaking. They have themselves expended between 30,000 and 40,000 dollars from the avails of their own industry, without the expectation or desire of any other recompence, than to see the work done. They need help and confidently anticipate it. We hope, if their translations are so good as they are numerous, that they will not be disappointed.

The Baptist College at Serampore, while it professes the advantages of a liberal education to any Christian native of India, will make special provision for the three departments of Medicine, Hindoo Law, and Theology. Nearly a thousand persons are required to fill the various situations in the natives courts of Bengal alone. It is obviously important that these should be filled by men of education and legal science. There is at present no knowledge of the principles of physiology and of the proper treatment of diseases among the natives. Men must be qualified to act in this department. And these blessings, so intimately connected with Christianity, will serve to convince the idolatrous population of the East, that its claims to their regard are too well founded to be overlooked and treated with contempt.

The shocking mortality, occasioned by the cholera morbus among the natives of India, is stated on good authority to be owing entirely to the deficiency of medical knowledge thro' the country. Not more than one out of five—and in some cases not more than one out of ten, of the Europeans seized with it, die; they are immediately relieved by the superior medical skill to which they have access.

The Baptists have several churches in Louisiana; five settled ministers, and four without charge.—There are probably fewer of all other Protestant denominations in the State. Most of the inhabitants are French, and Roman Catholics of course. Comparatively few copies of the Scriptures have been distributed; but where they have been circulated, the effects have been salutary; opening the eyes of the people on the true character of their priests, and leading them to think and speak for themselves. It is said, that more abandoned men can no where be found than the Popish ministers.

A Baptist Theological Seminary has been established in New-York, designed to train up "young men of piety and hopeful promise," for the service of the sanctuary; to encourage those, who are "chilled by the cold blast of poverty" restrained by the strong hand of necessity, or "deterred by extreme diffidence and timidity" to press through difficulties, and consecrate their talents to the Lord. The officers elected by the Trustees, are—Rev. John Stanford, President and Theol. Prof.; Rev. Archibald Maclay, Prof. of Eccl. Hist. and Bib. Literature; Daniel H. Barnes, A. M. Prof. of languages.

From the "American Baptist Magazine," we learn that the "Massachusetts Baptist Education Society," has recently received \$1939,39—also that the Baptist Missionary Society of Massachusetts, has recently received \$73,50.

The Baptist "Evangelical Tract Society," have established a depository at Lincoln and Edmand's bookstore; these gentlemen are the general agents of the committee. It is said that a number of auxiliaries have been formed in the neighbouring churches.

We mentioned last week the formation of a Baptist General Association in the State of Georgia. A similar body has been lately organized in the State of South-Carolina. Delegates from three associations, Charleston, Edgefield, and Savannah River, met at Columbia, Dec. 4, 1821, and agreed on a plan for effecting a more firm and energetic union between the several associations of the state. The grand objects are, to promote evangelical and useful knowledge by means of religious education, and to supply the destitute, with Missionary service. An object of primary regard will be the organization and support of a seminary of learning in the state, for the gratuitous education of indigent pious young men for the Gospel Ministry. Also, to select and employ, able, pious, and suitable Baptist Ministers as Missionaries; to encourage Sabbath Schools and religious instruction in families; to propose and execute measures for collecting funds by charity sermons, societies, &c.; to carry into effect these several objects on liberal principles.

#### Baptist Irish Society.

Mr. M'Kaag, a Scotch Minister, acquainted with the native Irish tongue, has been employed the last year as a missionary to the Irish, by the committee, and stationed at Ballina, in the country of Mayo.—Twenty-six plain and pious Irishmen have been employed as day and Sabbath readers of the Irish Scriptures; and their monthly journals have constantly afforded the committee much pleasure and delight. Much good has been effected. Many souls have been brought out of darkness into the light of the gospel. This society has under its care 90 schools, which contain 7000 children.

The last accounts from Calcutta, are favourable not only to the intelligence, prudence, and zeal of the missionaries, but to the gradual improvement of moral character among the Hindoos. They are becoming more and more attentive to instruction, and individuals among them are not unfrequently found inquiring the way of salvation, professing a conviction that they cannot be saved by the superstitions of their fathers.

#### GREENLAND—MORAVIAN MISSION.

Letters received from New Herrnhut, dated June and August, 1821, mention, that the health of the Missionaries on that station continues favourable; while the prevalence of damp weather, during the months of June and July had occasioned dangerous colds among the Greenlanders, which had interrupted the activity of the Missionaries, during the seven most auspicious weeks of the summer season, and in the sequel greatly augmented their labours. The spiritual state of the Greenland congregation was more encouraging and hopeful than before; divine worship was very numerously attended throughout the winter; the communicants walked worthily of their profession, the young people were more attentive to the things belonging to their peace, and the children were in a better state of subordination. The indifference of ten persons, who had been excluded, was a solitary cause of regret. From the date of the accounts of last year down to the above period, six persons had been received as members of the congregation; eight admitted to the Lord's table, and five heathen, who had removed to New Herrnhut two years ago, were baptized. The congregation consisted of 262 souls, of which number, 168 were communicants. The winter had been uncommonly mild; the cold never exceeding 15 1-2 degrees below 0, by Reaumur's thermometer, and the Greenlanders suffered no want of provisions. On the 21st of February, they had a severe storm, resembling a tornado. One hundred years have elapsed, since the worthy Danish Missionary Egede commenced the Greenland Mission; a jubilee has been appointed by the Danish Government, to be celebrated on the 16th Sunday after

Trinity, whereof notice has been sent to all the settlements of the Danish and United Brethren's Missions.

#### THE JEWS.

Joseph Marcus, a Jewish Rabbi at New South Wales, is a man of intelligence; but for about eight years, has been very infirm in body, in consequence of being visited with a severe paralysis. For four or five years, he has been very anxious to understand the Scriptures, and applied for instruction to the Rev. Wm. Cowper Sydney. Through means of this missionary and the Hebrew New Testament, his prejudices against Jesus Christ and the gospel, have been entirely removed. The following letter from him, to the committee of the London Jews Society, will be gratifying to those of our readers, who are praying for the conversion of Abraham's posterity.

SYDNEY, (New South Wales.)

Nov. 12, 1821.

Gentlemen,

Although labouring under great tribulation, from bodily infirmity, with which it has pleased the Almighty to afflict me, it affords me the utmost gratification of mind, to acquaint you, that He has at the same time, in His wonderful dispensations, enlightened me with the perusal of the book of the New Testament, in Hebrew, so kindly sent by your society, the contents of which sacred volume, have wrought in me a most miraculous change. So much so, that it is my constant companion. And I have likewise recommended it, to a number of my nation in this place, who are much pleased with its blessed truths.

Thus, by the grace of God, I hope to prove an humble instrument, of publishing his holy word, and of inducing many yet unborn, hereafter to sing to his everlasting praise.

I must not omit to mention the truly pastoral kindness of the Rev. Wm. Cowper, who has visited me at my dwelling, furnished me with Christian books, and patiently attended to explain and expound such passages, as were beyond my comprehension.

I now beg leave to observe, that I am a Jew by birth, a native of Germany, born of Jewish parents, and educated in that persuasion, but had no opportunity, of referring to any Christian book; and have, therefore, to bless the day, that first introduced the sacred volume, to my notice, and led me to inquire, who is the Messiah?

May the Almighty, continue to crown your pious and praiseworthy endeavours, by adding every blessing and encouragement, to so holy a work, is the unceasing prayer, of your well wisher, &c.

JOSEPH MARCUS.

#### FROM THE COLUMBIAN STAR.

Observing in a number of the *Columbian Star*, a wish expressed to obtain accounts of revivals of religion for publication, I forward this, which I lately read in letters from Elder George Waller, of Kentucky, to his father, Elder William Waller, of Spotsylvania, Va. In his first letter dated Buck-creek, S. C. 17th June, 1822, he writes thus.

"A more important period in my ministerial life has never been than the present; late last fall, a revival of religion took place in two churches 10 miles N. E. of Shelbyville, and continued all the winter, during which, and part of the spring, they received and baptized about 200; in this time my soul became enlarged for the advancement of the Redeemer's kingdom, as also for poor sinners, and by a well directed Providence which never fails in its operations, all difficulties were removed out of my way, when the churches under my care (Bethel first) were visited in abundant mercy, with the outpourings of the holy Spirit, so that 152 were added to



them by baptism, beginning with the 2d Sunday in March, since which I have baptized 31 at Bethel, and 16 yesterday at Buck-creek; 53 have been baptized at Buck-creek; in all probability there will be 25 or 30 more baptized at our next meeting—there are 4 churches under my care, and all of them are now enjoying the blessings of the revival, my whole time and feeble talents are necessarily and cheerfully employed; and if ever there was a time when my poor services were owned and blessed of the Lord, it is now. At our last meeting I baptized my second daughter and eldest son, now in his 21st year, and my third daughter appears to be seriously impressed with the importance of religion."

In another letter, dated August 5th, 1822, he says:

"Again I take my pen to let you know something of the progress of the work of the Lord; it is now five months, since I began to baptize in the churches under my care and I have baptized 230: 19 yesterday at Buck-creek, making 94 received by baptism into that church since the revival commenced, appearances are still very flattering at this place; it would be vain to undertake to describe the many striking instances which have occurred in this revival; suffice it to say, that white and black, old and young, male and female have shared in its blessings. Persons from 13 years to seventy have been the subjects of this work, and it is allowed by all, that the clearness of evidence given of a real work of grace, is equal, if not surpassing any thing of the kind, within the recollection of the oldest professors here.

This place is beginning to be very sickly; one of the first baptized at Buck-creek, a young sister in her 15th year, was taken sick on Monday evening and died on Saturday evening; I was with her about ten hours of her illness, during which time I witnessed as much resignation, and as great confidence in God, as in any case coming under my observation; she observed, that she had committed her soul into the hands of the Lord, and that Jesus was more precious to her than her tongue could express, that she had nothing to fear as to the eternal world; and with a countenance calm and undisturbed, she talked of her burying clothes, where she was to be buried, and requested me to preach her funeral sermon: this gave me great comfort, as she was one of the first fruits of my labours in the revival; time would fail me, to tell of the most profligate and deistical of our day, persons of every rank in society coming over to the cross and submitting to the ordinance of baptism, it would make my father's heart rejoice were he to witness the scene.

*A Correspondent.*

#### REVIVALS IN VIRGINIA.

Extract of a letter received by a gentleman in Boston, dated Richmond, Virginia, Sept. 2, 1822.

For about three months there has been an increasing attention to the concerns of religion in Petersburg, especially among the young people. Some time in July, the means of grace, appeared to be attended to with a deeper interest than usual; and a number of young persons manifested a determination to devote themselves to the service of God. At a Communion, the second Sabbath in July, nine persons were admitted as members of the Presbyterian Church. From that time, without intermission, the work has appeared to make great progress.—On the first Sabbath in August, the Lord's Supper was again administered, when twenty-eight persons (most of them young) came forward and declared themselves on the Lord's side,—the work is still progressing.—I visited that place again on Saturday last, and was present at the administration of the Lord's Supper yesterday. Oh! my dear friends, I wish you could have been with us, to have joined with them in commemorating the dying love of our Lord and Saviour; it was a delightful season, beyond the power of man to describe, to see the last table

surrounded with young people, who but a few months since, were serving the adversary of souls, who said they would not have God to reign over them! at length humbled as in the dust before him; the work is still progressing. Twenty-four persons were yesterday added to the Church, and there are now several new subjects rejoicing in hope through grace, and many others mourning on account of sin.—There has also been a very considerable excitement in the Methodist Church. I believe about a hundred persons have joined that Society, in Petersburg, since the first of July. And the work is still going forward amongst them also.

From letters received from Norfolk, it appears the work is also going on there, and many are concerned for their souls.

At Hampden Sidney College, there is still considerable excitement; great additions have been made to the Church, and amongst them about twenty Collegians. Many of them intend devoting their time and talents to the cause of their Master, "sensible that the harvest is great and the labourers few."

#### MISCELLANEOUS.

FROM GISHORNE'S 'DUTIES OF THE FEMALE SEX.'

There is a danger which is attached even to innocent amusements; the danger of pursuing them to excess. A possession which we have always in our hands, which every person around us appears to have equally with ourselves, is a possession of the value of which we are most likely to be ignorant or regardless. Such a possession is time.—Men, who are stimulated to intellectual exertions by the concurrence of various motives, either unknown to the female sex, or known only in an inferior degree; men to whom business is in one shape or in another continually presenting itself; whom the capacity of attaining to professional honour and emolument, and the attractions of the field of literature, of which, until of late years, they have almost enjoyed a monopoly, might tempt to cultivate their understandings and to apply their talents to purposes of utility; frequently consign themselves to a laborious life of amusement; a life which, even if all their modes of amusement had been in themselves irreproachable, would not have been more useful and respectable than an equal period of obstinate inactivity. Devoting their mornings to the billiard-room, and their evenings to the gaming-table; occupied in superintending the training of race-horses and in witnessing, with unfeeling delight, their exertions on the course; or employed in the unremitting pursuit and destruction of various parts of the animal world; they live without reflection on the great objects of human existence, neither benefited by its progress, nor preparing for its termination. A picture similar to this in its outline and composition, though differing in the particular objects presented to the eye of the spectator, might be drawn from female life. Gay, elegant and accomplished, but thoughtless, immersed in trifles, and hurrying with impatience, never satisfied, from one scene of diversion to another; how many women are seen floating down the stream of life, like the bubbles on which the sun paints a thousand gaudy colours; and like bubbles vanishing, sooner or later one after another, and leaving no trace of usefulness behind?—They do not, like bubbles vanish forever: but after death must awake from the infatuated dream of idleness and dissipation, to render an account of wasted time and talents to an Almighty Judge.—The scriptural censure of those who are "lovers of pleasure more than lovers of God," a censure, the proper force of which may be estimated by attending to the other characters included in the same catalogue by the Apostle, pertains not to those persons only who indulge themselves in gratifications in their own nature criminal. It belongs in due proportion to all who sacrifice duty to pleasure; to all who elevate amusements above the rank which they

ought to hold in the mind of a Christian; to all who addict themselves to the pursuit of entertainment with an ardour, or to an extent which so intrudes on their attention and their time, as to prevent them from improving their understandings, cultivating piety and benevolence of heart, and discharging the relative duties of life, with diligence and fidelity; to all, in other words, who, whatever may be the nature of their amusements, follow them, or any one of them, to excess. So disposed is the human mind to open itself to pleasurable impressions, that at all periods until age or sorrow has destroyed the relish for amusements, and above all other seasons, during susceptibility of youth, excess is to be apprehended. The object which has delighted us once, we feel assured will delight us again. And though the trial should terminate in disappointment, or repetition should convert satisfaction into weariness; we seek to fill up the void, not by searching after pleasures of a higher nature, but by eagerly catching at gratifications similar to that, the delusive nature of which we so lately experienced. The very circumstance of an amusement being innocent, renders its attractions more likely to acquire unreasonable power over the unsuspecting breast of simplicity. It excites no alarm; it bears no features of deformity: the time which it occupies is speedily gone and leaves no disagreeable recollection. It may be long before a young woman is led to discern, in her own case, that an action individually blameless may, by frequency, become criminal; and to perceive the deficiency of what she has done in the line of improvement and utility by considering what she might have done.

Among the unhappy effects which attend an immoderate and confirmed thirst for amusements, this is one of the most lamentable; that the malady is fitly ranked among the mental disorders most difficult to cure. Like the dropsy, it is distinguished by a burning desire for the indulgences most adverse to the diminution of the complaint; a desire so intense as scarcely to permit the sufferer to advert to any other object. The mind, unaccustomed to reflection, softened and enfeebled by relaxing habits, turns with disgust from argument and intelligence, clings to the trifles in which he has long delighted, and is almost incapable for a time either of seeking or of receiving gratification from better pursuits.—The self-denial, the painful efforts, requisite to break the shackles of habit, are fully known to those only, by whom the shackles of habit have been broken. Let every woman beware of being imperceptibly betrayed into fetters from which, without such self-denial, such painful efforts, she cannot be extricated; yet from which it is necessary that she should be extricated if she is to lead a life useful to others, ultimately comfortable to herself, and calculated to obtain the approbation of Heaven.

\* \* \* \* \*

Let it be remembered, however, that there is no place which affords an exemption from the obligation of rational pursuits and mental improvement; nor any place which does not afford opportunities for rational pursuits and mental improvement to those who are inclined to make use of them.

The true secret of happiness is to learn to place delight in the performance of duty. This temper, the temper of a genuine Christian, represses, in proportion as it is acquired, the feverish thirst for amusement. Motives which address themselves to the understanding may check that thirst occasionally and partially; this goes to the source of the evil, by fixing the remedy in the heart.

#### THE LOVE OF GOD.

It is unutterable felicity of every child of God, to know, that his heavenly Father is looking upon him with the tender solicitude of a parent. He rejoices, that a vigilance which never tires is watching for his welfare, and that the arm of Jehovah is engaged for his defence. He feels his ennobling re-



lationship to the Sovereign of the Universe, and thoughts and desires worthy of his immortal existence spring up brightly in his soul. He looks backward with humility, wonder and gratitude, and casts forward his glance into futurity with the assurance of triumphant hope. He sees, in the retrospect, from what utter ruin he has been rescued, by the blood of his Redeemer; and from what vileness of heart he has been cleansed by the baptism of the Holy Ghost. The spirit of the Son of God, the endearing spirit of adoption, has descended into his soul, crying Abba, Father. He now feels the reposing trust and confidence of a child, and obeys the will of his Father from a filial impulse. In prosperity, the smile of God brightens every scene, and enhances while it hallows all his pleasures. His is not the distempered hilarity of the worldly man, whose moments of mirth are quickly and bitterly requited by hours of disquieting cares of listless weariness. The Christian's joy is the calm but unspeakable and enduring rejoicing of a heart, where the peace of God which passeth understanding ever abides; where corrupt passions no longer hold predominance, but where the grace of God reigns, subduing, and purifying, and causing affections, like those which are felt in heaven, to gush forth, as a well of water, springing up into everlasting life. In adversity, more frequently the lot of him whose progress is a constant struggle against the current of worldly feelings and maxims, the divine power of his faith becomes more evident, as flames appear brighter when environed with darkness.—'My father is at the helm,' said the confident child amid the fury of the tempest. The Christian knows that his heavenly Father controls all events; and though clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne. The past goodness and the unfailing promise of God inspire him with confidence; and he reasons with the Apostle, "He that spared not his own son, but delivered him up for us all, how shall He not with him also freely give us all things." O how miserable is the man who knows nothing of these glorious hopes; to whom life is an unmeaning scene of vanity, without object or use; who is going rapidly on a journey, of which he knows not the termination; to whom the glorious creation is a mystery, in which his blinded eye sees nothing of the eternal power and godhead; in fine, who lives a listless and useless life, and dies, without hope and without God! And yet such is the case with every man into whose heart the Gospel has not shone, "to give him the light of the knowledge of the glory of God in the face of Jesus Christ."

## THE CHRISTIAN SECRETARY.

HARTFORD, September 21, 1822.

AMONG the numerous imperfections of professors of religion, we are often pained to notice the neglect of regular and stated meetings of the Church. Meetings appointed for the public worship of God, afford opportunities for the administration of the word, and for the instruction and comfort of the mind in divine things. On these occasions, it is proper to call on all men to adore and worship God. No distinction is made between the saint and the sinner, in enforcing the moral obligation of the creature, to his Creator, the only difference between them consists in the disposition to obey, or neglect what is binding upon all.

But there are stated and occasional meetings necessary in the promotion of true religion, where the church is called to the performance of duties, and to the enjoyment of privileges, in which the unconverted can take no particular interest. Particular conversation on the inward conflicts of the mind, with the remaining corrupt passions, and on the comforting manifestations of God's countenance to the soul, often does much towards quickening the saints to prayer, and to diligence in the divine

life. Many things also of a peculiar nature devolve on the church of Christ, relating to the maintenance of proper discipline. The conduct of individuals is to be watched over, and such admonitions are to be given as tend to strengthen and perpetuate the covenant of the saints.

But how lamentable it is to see in many churches, the concerns of the whole, left to be transacted by a few. Were it adopted as the opinion of a few brethren, that the prerogative of government, and discipline in the church, belonged exclusively to them, how soon would the cry of "religious aristocracy" be heard, and yet how general is this mode of church government practised, where the independence of the church is contended for, and for no other reason, but because a great proportion of the body neglect their duty. Should a conscientious few, unwilling to take the direction of the church, wholly under their control, defer the decision of affairs on account of a want of numbers to act in concert, how soon would church-meetings become abandoned, and its discipline entirely neglected. Members of churches often excuse themselves by saying that the business will be done without them, but they ought to remember that they are making this excuse after a most solemn covenant before God, angels and men, that they would lend their influence in this cause. Besides, how can business be done without them, when they are not there? that is how can the church rejoice with them in their joys, (if they have any,) and weep with them in their conflicts, if they are not permitted to enjoy their society for years together? They ought also to consider that the punctual few, have as good a right to excuse themselves on this ground as they; and then, where is the discipline of the church? Let professors think a moment on this subject, the prosperity of religion depends much upon the purity of the church; and it is a serious question, how a man can possibly receive from the lips of his Judge, the sentence "well done good and faithful servant" when he has uniformly thrown the whole weight of duty upon a few cross-bearing brethren, and he himself has done nothing to assist in bearing the burden. Does he feel the impressions of that sentence, well done good and faithful servant, from the voice of his conscience now? and if not now, how will he meet it hereafter? Is there not a fault among us? and is it not high time to awake to duty?

Mrs. Judson is now on her way to America, and may be expected to arrive in a few days.—Col. Star.

MARRIED—In this town, Mr. Benajah Omes to Miss Ursula Segar.

At East-Hartford, Mr. Allen Brainard to Miss Sabrina Wing. Mr. Harvey Gleason to Miss Sally Coleman.

At Farmington, Rev. Stephen Crosby of Massachusetts, to Miss Julia Cowles. Mr. Martin Yeomans to Miss Eliza Daniels.

At New-Haven, Mr. J. W. Barber of this city, to Miss Harriet Lines.

DIED—In this city, Miss Sarah Waterman, aged 20. At Farmington, 16th instant, widow Anna Smith, aged 77.

At Wethersfield, on Wednesday last, Mrs. Mary Ann Francis, aged 49, wife of deacon Simeon Francis. Mrs. F. has been for many years an eminent member of the Baptist church in that town, and by her uniform piety had become endeared to all her acquaintance; she died with an uncommon degree of happiness, under the manifestation of her Redeemer's countenance.

## The Barren Fig Tree.

One awful word which Jesus spoke,  
Against the tree that bore no fruit,  
More piercing than the lightning's stroke,  
Blasted, and dry'd it to the root.

But could a tree the Lord offend,  
To make him show his anger thus?  
He surely had a farther end—  
To be a warning word to us.

The fig-tree by its leaves were known,  
But having not a fig to show;  
It brought this heavy sentence down,—  
"Let none hereafter on thee grow!"

Too many, who the gospel hear,  
Whom Satan blinds, and sin deceives;  
We, to the fig-tree may compare—  
They yield no fruit; but only leaves.

Knowledge, and zeal, and gifts, and talk,  
Unless, combined with faith and love,  
And, witness'd by a gospel walk,  
Will not a true profession, prove.

Without the heart the Lord expects  
Knowledge will make our state the worse;  
The barren trees he still rejects,  
And soon will blast them with his curse.

O! Lord! unite our hearts in pray'r!  
To each of us thy spirit send!  
That we, the fruits of grace may bear,  
And find acceptance in the end.

## BOOKS

Deposited with E. Cushman, for sale at reduced prices.

Adams' Dictionary of all religions, Ainsworth's Latin Dictionary, Baldwin's catechism, Baxter's Saints' Rest, Benedict's History of the Baptists, Do. Abridged, Believer's Pocket companion, Bibles, various kinds, Booth's reign of grace, Blair's Lectures, Brooks' Gazetteer, Brown's Bible Dictionary, Buck's Do. Buck on experience, Brown's History of Missions, Buchanan's Researches, Butler's History, Butterworth's Concordance, Campbell's four Gospels 4to, Chalmer's discourses, Do. Works, Chapin's Letters on Baptism, Duncan's Cicero, Davies' Sermons, Edward's History of Redemption, Do. on the affections, Fuller's Letters on the Calvinistic and Socinian systems, Gaston's Collection, Gill's Exposition, Goldsmith's History of England, Hall's Sermons, Horæ Solitariae, Jamieson's Use of Sacred History, Kimpton's History of the Bible, Life of Gano, Do. Henry Martyn, Do. Cowper, Mason's Spiritual Treasury, Mather's Magnalia, Meikle's Works, Moore on Prayer, Mosheim's Ecclesiastical History, No Fiction, Owen on the Hebrews, Paley's Moral Philosophy, Prideaux's Connexion, Reid's Works, Robinson's History of Baptism, Rollin's Ancient History, Saurin's Sermons, Scott's Family Bible, Seneca's Morals, Spectator, Tayler's Sermons, Townsend's Abridgment of Milner, Trial of Antichrist, Ward's Letters, Watts on the Mind, Do. Sermon's, Do. World to come, Whitfield's Sermons, Winchell's Watts.

Aug. 10, 1822.

## Roberts &amp; Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.

## THE ÆTNA INSURANCE COMPANY

WILL receive proposals for letters against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

tf3

## A TENEMENT WANTED,

IN the vicinity of State Street. Inquire at this office. PAMPHLETS, CARDS, &c. PRINTED AT THIS OFFICE WITH NEATNESS AND DESPATCH.